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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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[The following sermon was preached in Rockefeller Memorial Chapel on May 18, 1958, by Dr. Bernard E. Meland. Dr. Meland, of the Federated Theological Faculty, is Professor of Constructive Theology.—EDITOR.]

TOGETHER WITH DIFFERENCES

> What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them and be ye separate. II COR. 6:14, 17

OVER against this hard counsel of discrimination in the presence of differences we also heard this morning, in the reading of the parable of the Good Samaritan, that love of neighbor is an ultimate command, second only to love of God. Its quiet, pointed summons comes to us almost as a judgment upon our times.

But, surely, this concern with neighbor, and the claim that the demand for love surpasses every legal demand, was not alien to the apostle Paul. His lyrical poem beginning, "Though I speak with the tongues of men and of angels and have not charity . . . I am nothing," is evidence enough that, in his understanding of the gospel, love of neighbor had the primacy of an ultimate command. Yet, in the particular situation in which Paul was addressing his troublesome and vascillating friends in Corinth, we hear him urging them to come out apart from their Corinthian neighbors who made it so difficult for them to live faithfully as Christians. "Your beliefs are so different," he was telling them. "You have nothing in common with them." If we read the lines of this epistle carefully in the context of the entire situation of the Christian church in Corinth, we will see that much of what Paul was saying was just common-sense advice. But, then, common sense in certain situations has a way of taking on an exclusive, or particularistic, cast.

I

As some of you know, I have just returned from an extended visit in India and in Southeast Asia. I had no more than unpacked my luggage on arriving in a town just outside of Calcutta early last fall when I was plunged into the middle of this issue of human differences and what to do with them. The question can become very real where people of rival religions are living together as one community, yet socially set apart through religious differences. In this city of north India, where I lectured to theological students, Hindu shrines dotted our path as we walked to the mission church. At seven o'clock each morning, as we went to the chapel for prayers, we passed Hindu worshipers of the goddess Kali, returning from their bathing in the sacred river, just a few steps away. Here they came, carrying their brass jugs of holy water. Along the road next to the college campus were trees laden with strips of rags tied to the branches. This was no college prank. It was a serious act of pious Hindu women. Through these rags on the tree they were petitioning the gods to assure them pregnancy.

I could understand the apostle Paul's problem in Corinth, after being in this Indian community. We had visited Corinth, too, on our way to India. Nothing that we found in the contemporary life of that quiet and remote city of Old Corinth suggested the tension between believers and unbelievers mentioned in the Pauline epistles. The admonitions of Paul seemed more applicable to this modern stronghold of Christian missions in India, where we had come.

The college in this Indian community presented but another version of this same intermingling of Christians and Hindus. Although a Christian school, it has for many years welcomed Hindu as well as Christian students into its College of Arts and Sciences. And now Hindus far outnumber Christians in its student body. The administration is Christian, but on the faculty there are more Hindus than Christians. The theological school, of course, is entirely Christian in membership. Here I saw a valiant self-conscious effort to bring Hindus and Christians together in a co-operative educational venture. And believe me it had its ups and downs. I must say that my enthusiasm for this kind of undertaking waxed and waned, alternating between impatience with what seemed an impossible correlation of opposites and genuine wonder and admiration for a people who literally were learning to live together with differences.

Yet the issue was by no means clear to everyone who participated in this remarkable experiment. Nor was it clear to young Indian Christians who

were attending theological schools elsewhere. In one conversation after another with theological students, as I traveled through India, the topic most frequently raised for discussion was the relation between Christians and Hindus. "Are we simply to continue to resist them," they would ask, "or do we face a new kind of apologetic task in bearing witness to our faith as Indian Christians?"

I discovered that often their questions stemmed from the fact that they now find themselves encountering Hinduism in quite a new form. Instead of meeting it at the cruder level of village idol worship, though this persists as an ever present threat to their Christian preaching, they are being compelled to take it seriously at the level of the cultural renaissance itself in India. Men of national force, such as Vice-President Radhakrishnan, long known as the philosophic spokesman of modern Hinduism, are actively promoting a rapprochement between Hindu thought, along with its cultural forms, and the new ideals of a scientific and industrialized society. Hinduism in modern dress means to be purged of its "pagan" offenses, except as these can be imaginatively and symbolically reconceived. But, in making this rapprochement, it conceives its present task as being that of insinuating its own spiritual idealism into the new secular order that is steadily taking shape in all the major cities of India. Industrialization in these centers is proceeding at a rapid pace. And the emphasis upon the sciences and technical studies in the schools, both in the cities and in the villages, is gathering momentum to the dismay of many Hindu educators who see in this development a threat to the arts and to humanistic studies as well as to the sensibilities of faith. Now Hinduism as a steadying force in the midst of a rising secular tide is quite a different kind of antagonist to Christian preaching from the blatant idolatry of temple worship with its immoral practices.

Yet the issues between Christianity and Hinduism remain as sharp as ever. They are made more acute when the Christian gospel is affirmed as a revelatory faith which proclaims the redemptive life of God in Christ and the doctrine of sinful man. For Hinduism, in whatever dress it appears, affirms the divinity in man which can be summoned to awaken the individual to a pilgrimage of moral endeavor through precise disciplines and the steady nurture of the human spirit through absorption in the cultural arts, philosophy, and the path of mysticism.

On the doctrine of man, Hinduism and Christianity are wide apart. And, as a result, they see the implications of divinity in radically different ways.

Yet the Indian Christians in theological schools seem less inclined than

ever to back away from an encounter with their Hindu countrymen. "We must study the Hindu faith thoroughly," I heard one Indian theologian remark. "We are not ready to encounter it with full seriousness. As Christians we know too little about it. When we do encounter it, we must be prepared, both to declare our own witness and to speak with understanding with our Hindu countrymen." Some serious preparations are under way in certain theological centers, looking toward this task. It is part of their claim that the interchange between conflicting centers of witness can itself be an occasion of revelatory moment. This is the spirit of the new venture in conversation between religious faiths that is being contemplated.

What I found among Indian Christians, possibly opening up a new stage in Christian missions, was a readiness to confront differences with candor and with a charity of mind that acknowledges that, behind these differences, there is my neighbor. This, I suggest, is to be distinguished from simply an openness to all faiths, parties, and principles. It is not a vapid universalism that seeks agreement and reconciliation at all cost. It is serious commitment, bearing forth its witness with vigor and zeal, yet saying, with Paul, "All truth is in God; but we have this treasure in earthen vessels." It is a venture of faith that an encounter between opposites can be something other than conflict.

I asked myself, as I listened to these proposals, have not these young Indian Christians grasped the import of the gospel witness, correlating earnest commitment with the charity of mind of one who knows all men as neighbor?

II

The Christian gospel brings to our thinking upon fundamental issues a refreshing realism which at once awakens us to the ultimate demand that is upon us and to the claim of realities in the immediate situation.

We are, on the one hand, in the relation of a neighbor to all men. This is an ultimate relationship. It is the way we are to see one another, whether Jew or Gentile, Hindu or Christian, Russian or American. It is a relationship that points up our ultimate obligation to live together, despite differences, under the demand of love.

Now to try to make of this ultimate demand an immediate norm of living is to sentimentalize what is essentially a serious note of judgment upon all our human existence. We cannot say, however, that it is an *absolute beyond history* which has no immediate relevance. This is to cut the nerve of the Christian witness. But its relevance lies in its power as judgment to shape

events and decisions through the restraint, the proportion, and sanity—yes, the grace—that this sense of neighbor can bring to our immediate encounter with people with whom we have differences.

Precisely because we visualize such an encounter with opposites only as conflict, we fail to reach that level of response wherein the human problems that motivate our opponents can reach us. I speak now of everyman: Hindu and Christian, Russian and American alike. In this way every encounter between opposites tends to become dehumanizing. The one against whom we must contend is made an impersonal foe. And the means by which we contend against him can be only the impersonal tools of force: the hard word, the all-out blast, the firm denial, leading to impasse upon impasse and to mounting conflict. The qualities of spirit which normally motivate us as persons, and which inform the intelligence in less hazardous ventures, can thus have no part in the encounter with radical differences. This is the tragic predicament into which we have now come in our present crisis of mounting world conflict over differences.

However, let this be said: Given the differences between us, among and within religions, or between and within the nations themselves, we cannot look for any swift or direct response to this inclusive measure which the Christian sense of neighbor, as judgment, provides. We cannot make of this a perfectionist ethic and thus presume to act as if differences and their consequences were unimportant.

Wherever faith is serious, where it is responsible, the concern for distinctions in judgment, in ways of action, in policy and principle, will inevitably follow. These differences we must acknowledge, must somehow confront with candor as well as with concern. But we must know how to live with them, even as we may have to contend against them.

One of the clearest historical examples of living together with differences has occurred within our lifetime in the creation of the ecumenical church. Many, I think, fail to see the real genius of this movement among Christians, for they misinterpret their own realistic intention. Among Europeans, at least, the import of ecumenicity is to strive for community of faith and worship but not to sacrifice fundamental convictions, which are of the essence of one's faith. Such a conviction for them is the nature of the church. Convictions of this sort are at once the seasoned judgments of churches out of their separate heritages and their stumbling blocks. This is what intrudes their differences. The best they can present, the best they can affirm, that for which they would live or die, these are what intrude the most serious differences among

the peoples of the earth. But the ecumenical church has broken through this impasse. Community of faith, they have discovered, does not depend upon the dissolution of differences, nor need it wait for that end result. A community of faith can arise out of a people living together with their differences under the judgment of their ultimate unity in God.

III

This solution for living together with differences could well be a working model for containing our differences in the wider sphere of world conflict. My friends, we have come into a serious and tragic moment in history. Whether or not the machinations of intrigue and self-interest within the body politic have gone so far as to destine us to mounting conflict, conflict that will issue in our ultimate destruction, no man can say. The judgment of history is already upon us, warning us about the next step ahead. We know in our hearts that the time of reckoning is at hand. That it is also the judgment of God speaking to us through these premonitions, no one of us will seriously question.

What, then, can we say in such a time as this? Is there anything we can say? Perhaps not. Perhaps the final word has been spoken in events that have already occurred. But, if any spoken word can yet be redemptive, that word comes to us this morning as a judgment out of the gospel witness, speaking to our condition, telling us that in this crisis of human differences we cannot persist in mounting conflict, with its brutality of relations, and live. We will have to look at the people with whom we differ in a radically new way. The caricatures we have contrived out of fear and distrust will not do. In this cold war of unrelenting suspicion and struggle the human spirit itself has become a casualty. And the casualty we have become as modern men and women stares out from the image we have of one another as people in conflict.

Under the judgment of God we have all been stripped of our raiment, wounded and left by the road half-dead. Under his judgment we have all participated in the brutal act that has brought on this casualty. Under his judgment we find ourselves, too, in priest and Levite who passed by on the other side. But under God's grace we are Samaritan as well who can see the look of neighbor beyond all else that meets us in this terror-filled world.

This will not remove our differences or resolve them. But, under the judgment of this ultimate vision of ourselves, this ultimate faith in what we are as neighbor, we can live together with differences. This is the realism to which, in faith, we are called. *Amen.*

Bernard E. Meland

FROM THE DESK OF DEAN BRAUER

A brief summary might be made of the 1957–58 academic year. From time to time reports have been made concerning new appointments and visiting professors. Suffice it to say that visiting professors such as Henry Chadwick of Queen's College, Cambridge, U Pe Maung Tin of Rangoon University, Ichiro Hori of Tohoku University, and Samuel Leuchli of Garrett made stimulating contributions during their residence. We look forward to having Professor Maung Tin with us for another year. Our new appointments have brought distinguished teaching and research into our academic program and are already at the center of our program.

Two young instructors have been appointed to the F.T.F. as of July 1, 1958. They are Mr. Arthur L. Foster in Religion and Personality and Mr. Widick Schroeder in Ethics and Society. Full details on both men were given in my letters of recommendation to your Board. The significant fact about these appointments is that they symbolize the new direction the F.T.F. intends to take during the next several years. We must have more young instructors appointed to the faculty.

The new B.D. program is moving ahead with solid planning and with genuine progress. A shift in administration has been made. The Reverend Mr. Mallory Fitzpatrick has been appointed research associate at the associate-professor level and has been placed in charge of the selection of pastors and churches for the internship, the placement of students in churches, the operation of the minister's seminars, and the chairmanship of the faculty group intrusted with teaching the orientation to internship for the students.

In this latter capacity Mr. Fitzpatrick will function as chairman of the faculty Committee on the Ministry. He will coordinate and participate in the teaching program that seeks to prepare men for the internship.

Meanwhile, the over-all supervision of the B.D. program and the continuing discussion of the content and methods of integration and specialization in the B.D. is to be located in a new B.D. committee. The Dean of the Faculty will serve as chairman of this key committee. A subcommittee of the new B.D. committee will supervise the remaining students under the old B.D. program. Thus all the academic activity under the B.D. is now centered in a single responsible faculty committee, with the Dean as chairman.

Under Mr. Fitzpatrick the curriculum for the orientation year has been developed and will go into effect in the Autumn Quarter. He has held several meetings of the advisory ministerial groups, and the groundwork has been laid for a system of selecting participating churches.

As a consequence of these administrative decisions, a new approach is now under way in searching for a man in homiletics. Perhaps "Christian communion" is a better term to use here. The faculty hopes to find a man who can concentrate on the problem of communicating the Christian faith, its affirmations and its insights, to the modern world. This involves not only delivery but content in relation to appropriate form. We hope to make an announcement

in the next several weeks concerning a temporary appointment in this area.

The F.T.F. is as productive a faculty in books, articles, and research as any theological faculty in America and far more so than the vast majority. A number of outstanding books were again produced. As usual, our men served on numerous committees of their denominations, of the National Council of Churches of Christ in America, and the World Council of Churches. More F.T.F. men serve on W.C.C. study commissions than men from any other theological center of the world. The faculty is producing a publication and research record of which we can be justly proud.

A full report has been made on the student body. Let me only point out that the Autumn Quarter witnessed an enrolment of 389 students, by far the largest in the history of F.T.F. To educate properly these increased numbers of students, we must have an increase in the number of faculty.

It has been a good, exciting, productive year. Our pressing problem is glaringly evident—we must have higher faculty salaries to relieve our faculty of genuine financial pressure (and at times embarrassment) and to make certain that they will not be lured away because of financial difficulties. To be sure, the key to the situation for any faculty man is an exciting center in which a man has stimulating colleagues, sufficient time for teaching, writing, and research, dedicated students, and adequate research facilities. We must maintain this kind of center for our faculty. However, if they are plagued by financial pressures and worries, they cannot do the work they were called to do.

JERALD C. BRAUER
Dean of the Federated Theological Faculty

FROM THE DEAN'S DESK

The University of Chicago was the subject of considerable debate at the recent Cincinnati meeting of the American Baptist Convention. The delegates voted, by a 51 per cent majority, to establish central headquarters at a site on the south side of the Midway which the University had offered to the Baptists. Since it had previously been determined, however, that a 55 per cent majority was needed, the Midway finally lost to Valley Forge. The battle for the Midway site was led by the Reverend Francis G. Nelson, a recent graduate of the Divinity School, now completing his doctoral work here. It is good to have the headquarters issue settled, although many of us are convinced that either Chicago or New York would have been a much better choice.

The staff of Swift Library is undergoing major change. Frank Vanderhoof, for four years our extremely able chief librarian, is resigning to complete some research and writing projects in this country and in Holland. Miss Mary McCulloch is retiring after almost thirty years as assistant librarian. Mary will be going abroad this year and upon her return will be living in California. Despite

retirement, she will take up a new assignment as librarian at the Southern California School of Theology in Claremont. Both Frank and Mary will be greatly missed. We wish them every success in their new assignments.

At the present time 49 new students have been accepted for the academic year 1958–59. Of this number, 8 are to study for the D.B. degree; 7 for the M.A.; and 28 for the Ph.D. Six are yet unclassified. Dean Long is now attempting to find housing and scholarship aid for them.

On August 20 I leave for Japan—a brief trip to take part in the Ninth International Congress for the History of Religions, meeting in Tokyo. I look forward to the prospect of meeting a number of alumni in Japan, although my stay there will be all too short.

WALTER HARRELSON
Dean

CONVOCATION

At the Spring Convocation on June 13, 1958, under the Federated Theological Faculty, the following degrees were conferred:

Bachelor of Divinity:

I. *In co-operation with the Chicago Theological Seminary*

RAWSON PAIGE BIRDWELL, JR.
A.B., Knox College, 1953
Thesis: Relationship of the Self and God in the Thought of Reinhold Niebuhr

JACK LESTER BURBACH
A.B., University of Chicago, 1954
Under Generalized B.D. Program

RALPH LOWELL CASEBOLT
A.B., Heidelberg College, 1955
Thesis: The Adolescent's Image of the Family

DAVID EUGENE CHANEY
A.B., Denison University, 1952
Thesis: The Adolescent's Image of Adult Life in Dimensions of Freedom, Relatedness, and Vocation

KEMP EDWARD DIETIKER
A.B., Oberlin College, 1955
A.M., University of Chicago, 1958
Under Generalized B.D. Program

JAMES FREDERICK ERKMAN
B.F.A., University of Illinois, 1955
Thesis: John Knox: Church Ministry and Sacraments

RICHARD HARTER GLESSNER
A.B., Heidelberg College, 1955
Thesis: The Pastoral Director as Educator

WARREN LE ROY HANSON
A.B., Nebraska Wesleyan University, 1955
Under Generalized B.D. Program

ROBERT LEE JEWETT
A.B., Nebraska Wesleyan University, 1955
Thesis: The Conception of Worship in the Epistle to the Hebrews

JOHN W. KALAS
A.B., North Central College, 1955
Thesis: Spirit and Objectification in the Thought of N. Berdjaev

CARLISLE HUME KRUSI
A.B., University of California, 1955
Under Generalized B.D. Program

RICHARD ERNEST LEIDBERG
A.B., Earlham College, 1954
Thesis: The Fool as Hero in the Existentialist Comedy of Samuel Beckett

CLIFFORD DEAN LEWIS
A.B., Baker University, 1954
Thesis: The Influence on the Ecumenical Movement of the Theology of P. T. Forsyth

CLYDE HORACE MILLER, JR.
A.B., Talladega College, 1954
Thesis: The Background Character and Implication of David's Kingship

LAWRENCE JOSEPH PERKINS, JR.
A.B., Macalester College, 1950
Under Generalized B.D. Program

HOWARD J. PRESTON
A.B., Culver-Stockton College, 1952
Thesis: The Role of a Religious Orientation in the Post-Prison Lives of Women Ex-Convicts

RICHARD GARDNER RAUTIO
A.B., Macalester College, 1955
Thesis: Personal Reality:The Theology of John Macmurray

WILLIAM RAYMOND ROGERS, JR.
A.B., Kalamazoo College, 1954
Under Generalized B.D. Program

JACK LOREN SANDFORD
A.B., Drury College, 1951
Thesis: A Method of Testing Young People's Grasp of Christianity

KENNETH CLINTON STARBUCK
A.B., Baker University, 1954
Thesis: The Nature of the Church in the Theology of Paul Tillich

ROBERT HENRY TUCKER
A.B., Yankton College, 1955
Thesis: Amos: A Religious Prophet

HAROLD ALLYN ULSETH
A.B., University of Minnesota, 1954
Thesis: The Figure of the Son of Man and the Atonement

JAY ALTON WILCOXEN
A.B., Pomona College, 1955
Thesis: The Judgment of the Lord in the Isaiah I Tradition

ARDEN WILD
A.B., Yankton College, 1953
Th.B., *ibid.,* 1954
Thesis: Paul Tillich's Understanding of Myth

II. *In co-operation with the Disciples Divinity House*

DONALD HOWARD WHEAT
A.B., Hiram College, 1955
Under Generalized B.D. Program

III. *In the Divinity School*

JOHN MARTIN BARBEE
A.B., Bob Jones College, 1943
A.M., Duke University, 1946
Under Generalized B.D. Program

DOUGLAS JAMES BICHARD
Under Generalized B.D. Program

JOAN JOHNSON BOTT
A.B., Mount Holyoke College, 1948
A.M., Union Theological Seminary, 1949
A.M., Columbia University, 1949
Under Generalized B.D. Program

CHARLES JOHN ERICKSON, JR.
Thesis: The Relationship between God and History in the Philosophy of Whitehead

ERNEST THOMAS LAWSON
Under Generalized B.D. Program

CONRAD LEE
A.B., National Chengchi University, Nanking, China, 1949 (Law)
Under Generalized B.D. Program

HOWARD NORMAN MANZ
A.B., McGill University, Canada, 1955
Under Generalized B.D. Program

OTTO FREDERICK MOEDE
A.B., Northwestern University, 1925
Under Generalized B.D. Program

JOHN ROLAND PARRIS
A.B., The University of Melbourne, Australia, 1955
Thesis: John Wesley's Doctrine of the Sacraments

HANS HENRY PENNER
Under Generalized B.D. Program

EDWIN DETRICK PETERMAN
A.B., Miami University, 1954
Under Generalized B.D. Program

HAROLD RAYMOND RUDOLPH
A.B., Jamestown College, 1951
Under Generalized B.D. Program

PHILIP SUN YAN SHEN
A.B., Philippine Christian College, Manila, Philippine Islands, 1953
A.M., Oberlin College, 1955
Under Generalized B.D. Program

KENT DUANE SMITH
A.B., Wittenberg College, 1958
Under Generalized B.D. Program

LOIS FLORENCE YATZECK
S.B., University of Wisconsin, 1955
Thesis: The Relation of Calvin's Conception of the Church to His Formulation of Church Government

IV. *In co-operation with Meadville Theological School*

ALFRED HENRY FOWLIE, JR.
Under Generalized B.D. Program

JOHN CHARLES GODBEY
A.B., Nebraska Wesleyan University, 1949
Under Generalized B.D. Program

FUJIO IKADO
A.B., University of Tokyo, Japan, 1949
Thesis: The Middle Class and Japanese Protestantism

KENNETH KIRK MARSHALL
A.B., Southern Illinois University, 1953
S.B.Ed., *ibid.,* 1953 (Education)
Under Generalized B.D. Program

Master of Arts:

I. *In co-operation with Chicago Theological Seminary*

PATRICIA ANN CLARK
A.B., Park College, 1955
Thesis: John Donne as an Example of Seventeenth-Century Disassociation of Sensibility and Its Implications for a Modern Christian Aesthetic

KEMP EDWARD DIETIKER
A.B., Oberlin College, 1955
Thesis: A Method of Studying Religious Experience of College Students

II. *In co-operation with Disciples Divinity House*

RALPH LADDIE SLOTTEN
A.B., Drake University, 1949
D.B., *ibid.,* 1951
Thesis: The Religious Significance of Wang Yang-Ming

III. *In the Divinity School*

IRVING KARL BRUHN
A.B., North Dakota Teachers College, 1944
D.B., Colgate-Rochester Divinity School, 1946
Thesis: The Contribution of Tor Andrae to the Discipline of the History of Religions with Special Reference to Islam

VALERIE SAIVING GOLDSTEIN
A.B., Bates College, 1943
Degree Awarded on Basis of Work Completed toward the Ph.D. Degree

DONALD ALFRED GROSKREUTZ
A.B., Wartburg College, 1952
D.B., Wartburg Seminary, 1956
Thesis: A Critical Study of the Thought of Friedrich Schleiermacher as a Pastoral Theologian

IV. *In co-operation with Meadville Theological School*

EDWARD W. ZOLLINGER
D.B., University of Zurich, Switzerland, 1955
Thesis: Political Theories of Emil Brunner, Karl Barth, and Wieman

Doctor of Philosophy:

I. *In the Divinity School*

CARL OLIVER BANGS
A.B., Pasadena College, 1945
D.B., Nazarene Theological Seminary, 1949
Thesis: The Theology of James Arminius

LOREN ELLIS HALVORSON
A.B., St. Olaf College, 1949
Th.B., Luther Theological Seminary, 1953
Thesis: German Protestantism in Dialogue with the World

SCHUBERT MILES OGDEN
A.B., Ohio Wesleyan University, 1950
D.B., University of Chicago, 1954
Thesis: Christ without Myth: A Study in Constructive Theology Based on a Critical Analysis of the Work of Rudolph Bultmann

WILHELM WUELLNER
Thesis: The Word of God and the Church of Christ: The Ecumenical Implications of Biblical Hermeneutics

THE STUDENT-FACULTY SPRING CONFERENCE

The annual Student-Faculty Conference was held on April 21 and 22. To my mind, this was neither the best-planned nor the best-executed Student Conference. Nevertheless, I consider it an important one. It was important because it focused attention on some of the basic problems confronting the Divinity School student body. Mr. Mead expressed this concern when he said in his critical comments to papers of Mr. Le Fevre and Mr. Harrelson, "I would tend, then, to translate the question 'What is the function or place of a theological faculty in a university?' into the form of 'Where are we as a theological school in the University?' Whither do we seem to be tending? What, if anything, should we or need we do about it—and how?"

To be sure, the concern expressed by Mr. Mead is a perennial concern of this University—a concern which has been the basis for the life and atmosphere of the University of Chicago. We are now in a transitional period in the University at large and in the F.T.F. in particular. Many of us have the temptation to be nostalgic about the past during such a period. The emergence of the new, while latent with the possibility of an increase of value, also implies the loss of old values. However, all old values are never lost. There still remains an element of choice in every situation.

During the last four years various changes have taken place in the University at large and in the Divinity School—changes in faculty and curriculum. From the point of view of the student body, I think that the spring conference of 1958 represented an attempt to assess the meaning of the changes which have taken place in the Federated Theological Faculty. They wanted (1) to know the basis for our continuity with the past and (2) to know the new values which have been added. I think that the topic chosen for the conference proved to be quite an appropriate way of bringing our education to bear upon these basic issues.

Another issue raised by the conference this year involved the somewhat complicated administrative machinery of the F.T.F., especially as the faculty is related to the four student bodies. In one sense there are four student bodies and one faculty. In another sense it is not always easy to define "the student body" solely in relation to the various students' schools of registration. How is the Dean of the F.T.F. to define the student body when students from a particular school submit a student program involving his action as Dean of the F.T.F.? Is the student leadership defined purely on a representative basis, or is it to be defined in terms of the relevance and excellence of the program presented by any group of students for all the students of the F.T.F.?

Dean Brauer this spring did not dismiss classes for the two-day conference, because the planning of the conference was done solely by Divinity School students, and because, in his judgment, the conference was not significant enough, judged by past attendance of both faculty and students, to warrant suspension

of classes. However one may feel about Brauer's decision, it seemed to focus our attention on this knotty problem.

The choice of the speakers for the conference highlighted in still another way the basic issue. Dean Harrelson was chosen, I think, because the students wanted to know the theological orientation and philosophy of education of the Dean of the Divinity School. One good thing about a conference of this sort is that it allows this kind of discussion to take place. Another reason, I feel, is that Harrelson, at least in the minds of some students, represents the "newer faculty members," those members of the faculty who are recent appointees and who have not received any part of their formal education at the University of Chicago. Conversely, Le Fevre was chosen because he was a "Chicago man" in the sense mentioned above. Mead was given the significant part on the program as critic. I think the students feel that Mead represents an over-all perspective—the historical insight and perceptiveness capable of soberly weighing the issues presented.

Le Fevre and Harrelson were given the responsibility of addressing themselves to the basic topics, "The Place of a Faculty of Theology in the University" and "The Function of the Theological Faculty in the University," respectively. Following his thesis that "the place and function of a faculty of theology in a university depends in part on the place and function of theology as a discipline within the university," Le Fevre outlined three classic statements of the problem. These were the philosophies of education of Cardinal Newman, Robert M. Hutchins, and Karl Jasper. He then went on to outline his own position. "Theology," for Le Fevre, "is the intellectual interpretation of that to which man commits himself," or, as he stated it in another way, "theology is the intellectual interpretation of that upon which we seat our trust." From this perspective, Le Fevre infers that religion and theology are generic human interests. As such the theological interest is basic to all education. It is the task of the theological faculty in a university to symbolize this concern, on the one hand, and, on the other hand, to promote theological thinking within the university. Every discipline in the university implies latent theological concerns. It is the task of the theological faculty to make explicit these latent concerns.

Dean Harrelson's paper emphasized the university as a community of scholars and the theological faculty of the university as the faculty in the University which is concerned with "a comprehensive and consistent rational statement of the being and action of God within the universe and, in particular, within the realm of human experience." Harrelson made it clear that the theologian is not simply a man who is interested in religion but that the theological faculty must, by virtue of its very being, face theological questions and issues. However, theological thinking, for Harrelson, is, in the last analysis, defined by the *being and action of God* and not, as with Le Fevre, by *man's concern* with value or with the problem of trust.

It would seem that the unity of the *uni*-versity consists, for Le Fevre, in the

latent theological problems in all university disciplines and, for Harrelson, in the fact that all disciplines in the university are seeking to explicate the being and action of God.

Mead pointed out, in his critique of the papers, that both Harrelson and Le Fevre may have been "intellectual" in their approach to the problem. He was more inclined to look at the problem of the university as the result of many forces in America which may not have any rationale. To define the university as a community of scholars or to look for the rationale of the theological faculty may be the wrong way of looking at the problem.

> I am not so sure that it is always important for us to understand the organizational structure within which we work in this rational fashion or that trying to make sense out of them is worth the ulcers such worry is likely to cause. . . . What we call a university in America seems to me to be a historical emergent, and history is not necessarily an unfolding of events that automatically spawns logical and rational organizations.

Mead did not, however, leave us at this point. Though one cannot assume a rationale for the university or the theological faculty of the university or the characterization of the university as a community of scholars, one has the obligation to accept the historical "givenness" of the university and to attempt the creation of a community of scholars. In this sense Mead implies that the university may always be in process of becoming a community of scholars.

As I reflect on the issues raised by the papers and the critique, I think that two positions were brought out. I choose to see these issues as differences between theology and theologizing. For Harrelson, theology can be defined objectively as "a comprehensive and consistent rational statement of the being and action of God within the universe and, in particular, within the realm of human experience." For Le Fevre and Mead theology is theologizing, a process through which we, for Le Fevre, attempt to find that which is trustworthy, and, for Mead, the assumption of "the responsibility to find and work out with congenial souls in the creation of our own somewhat ordered and rational community within what seems to border on chaos."

The conference was well attended, and discussion was lively. Whatever else may be said about the conference, it did serve the function of creating the context for a discussion of an important topic.

CHARLES H. LONG
Dean of Students, Divinity School

ROGER WILLIAMS FELLOWSHIP CONFERENCE
November 5–7, 1958

The Sixth Annual Chicago Conference for the Roger Williams Fellowship will focus on the problems surrounding an age of transition and burgeoning technology. The general format of the conference, too, will be somewhat modified, featuring more faculty critical reaction and leadership of sections for discussion. And on the final evening there will be an address by one of our outstanding Christian theologians.

On Wednesday the conference will open with the hard-hitting presentation of "The Promise of Technology" by an engineer committed to the point of view that this revolution in our culture is both inevitable and, in the main, desirable. The shock effect of this initial presentation should awaken a serious desire on the part of the participants to grapple existentially with the threats that this prospect apparently poses to the church life as we know it. The second speech will deal with "The Technological Age and the Consumer"; in this one the dehumanizing effects of such modern developments as the refinements of advertising techniques and the control of taste, etc., will be discussed.

On Thursday the modern forms of the problem of vocation will be the focus of attention. An industrialist will address himself to the question of "The Ambiguities of Present-Day Executive Responsibilities," and a labor leader will expound "The Problem of Dehumanization in the Life of the Laboring Man."

On Friday the technological revolution will provide the context for the culminating discussion of "Freedom and Responsibility." This subject will be tackled in turn by a business leader, a labor spokesman, and, finally, as the culmination of our Conference, by a well-known theologian.

The pinning-down of the actual speakers is still in process, and so it is not thought wise to attempt to bring the constituency up to date on this until a more definite report can be given. Some real progress has already been made on this, however.

The group discussion of each of these topics will take place in the following manner: General discussion will take place immediately following the address. In the afternoon, a critical reaction to the address will be the kick-off to more intensive discussion of the issues in five smaller groups, each of which will be led by a faculty member. General discussion will follow the Tuesday evening address also.

Make inquiries and reservations with John Spencer, Assistant to the Dean, Divinity School, University of Chicago, Chicago 37, Illinois. The registration fee is $5.00, and the deadline for sending it in is October 15, 1958.

THE 1958 GUTENBERG AWARD OF THE CHICAGO BIBLE SOCIETY TO EDGAR JOHNSON GOODSPEED

THE CHICAGO BIBLE SOCIETY

founded 1840

is proud to present the

GUTENBERG AWARD

For 1958

to

PROFESSOR EDGAR J. GOODSPEED
D.D., D.B., Ph.D., L.H.D., LITT.D., LL.D.

for distinguished service to the Bible Cause by his work of translation and interpretation of

THE NEW TESTAMENT
of our Lord and Savior Jesus Christ

into the modern American idiom, and for his continuing authorship of books which makes clear and more understandable the Bible as guide for the souls and lives of men; as well as his notable contributions to Christian Art and Culture in his guidance of the noble work of building the Rockefeller Memorial Chapel as the center of the University of Chicago Community.

May God grant him grace and peace throughout his days.

THE CHICAGO BIBLE SOCIETY

Given at Chicago
this 25th day of April
Anno Christi MCMLVIII

President

Executive Secretary

DR. GOODSPEED RECEIVES GUTENBERG AWARD

A name that will probably always be associated with the University of Chicago Divinity School is Dr. Edgar Johnson Goodspeed. Although he is now in retirement, his creative mind, personal consecration, and deep understanding of the Scriptures have combined to give to the Christian world innumerable writings of lasting value.

Recognizing his great contributions, especially in the cause of the Bible, and cultivating interest in it, the Chicago Bible Society this year presented to Dr. Goodspeed its Gutenberg Award. The award is made annually by the Bible Society to those Americans who have made

significant contributions to the Bible's cause in America and around the world. The award this year was made at the Bible Society's Annual Meeting on April 25 at the Chicago Bible House, 310 North Michigan Avenue.

Dr. Goodspeed could not be present himself but chose his friend and colleague Dr. Harold R. Willoughby to accept this honor on his behalf. In a message of acceptance, Dr. Willoughby explained that the name of Dr. Edgar Johnson Goodspeed, the Ernest DeWitt Burton Distinguished Service Professor Emeritus of Biblical and Patristic Greek at the University of Chicago—that being his full academic title—typifies the most significant contributions of American scholarship to the stable advancement of biblical studies, in the discovery and collation and publication of biblical manuscripts, in the translation of biblical writings from the original languages, in illuminating manuals of literary introduction, in the rigorous practice of textual criticism, and in history-making interpretations of specific books.

Early in Dr. Goodspeed's life his scholarly interest turned to the New Testament and its Greek background. His study was the exhaustive type, delving deep into the Hellenistic and Greek papyri, as well as studies of the history of various Mediterranean countries that have lent so much to the background material of the Bible.

In a life of many interesting experiences, one that is typical was Dr. Goodspeed's discovery of a fifteenth-century manuscript of the Four Gospels in Greek in the home of a Greek family in Chicago. This codex, acquired for the University of Chicago, became the cornerstone of one of the most important New Testament manuscript collections in all America. It was the incident that fired Dr. Goodspeed with ambition to locate and catalogue and publish all the manuscripts of the Greek New Testament he could find in Canada and the United States.

Because of the thoroughness of his approach to all studies relating to the New Testament, Dr. Goodspeed inevitably would attempt a translation of the Greek New Testament. This monumental work had its inception in 1920, when, in a speech before the New Testament Club, he affirmed that there were no really adequate translations of the New Testament in existence and use at that time. He conceded there were certain current modern-speech translations that were even then pointing in a more promising direction. The discussion after this message resulted in a challenge given half-facetiously that Dr. Goodspeed himself do a new translation of the New Testament and thus demonstrate what he felt should be done.

Three years later, in 1923, the Goodspeed translation was published. Its very name implies the goal Dr. Goodspeed sought, for it is called *The New Testament: An American Translation.*

The list of Dr. Goodspeed's writings is staggering. He has said that the productive scholar should publish at least one book review a week, at least one scholarly monograph a month, and at least one major book a year. He came up to his own ideal, for he has published as sole author 64 volumes, 16 collaborative

works, 189 major articles, and countless numbers of book reviews. Even as this is written his list of accomplishments is growing. His writing, strangely enough, has even taken a turn to the lighter side, since he was the author of a suspect mystery story, *The Curse in the Colophon.*

The foregoing facts were reviewed by Dr. Willoughby in his statement about his colleague, and he concluded with these words: "Friends of the Chicago Bible Society, these are a few of the reasons why it is a special honor to receive the 1958 Gutenberg Award on behalf of Edgar Johnson Goodspeed."

The Gutenberg Award presented to Dr. Goodspeed is the seventh of awards so presented in successive years since 1952, when the first award was presented to General Douglas MacArthur. The co-operation and leadership of General MacArthur in the immediate postwar period made it possible for religious leaders to organize anew the distribution of Scriptures in the war-torn territory under his command; and this fact was felt by the Chicago Bible Society to be deserving of special recognition.

Successive recipients of the Gutenberg Award have been as follows: Mr. James Lewis Kraft (1953), the Honorable Herbert Hoover (1954), Dr. Eric McCoy North (1955), Mr. J. Edgar Hoover (1956), and Mr. Werner W. Schroeder (1957).

In the message of acceptance for the award presented in 1958, Dr. Willoughby made his hearers deeply aware of the impact of Dr. Goodspeed's many activities intended toward making the Bible a book better understood. Members of the Chicago Bible Society expressed their appreciation for this gracious act of friendship in summarizing upon this occasion the life and the work of a great scholar.

John W. Osberg
Secretary, Chicago Bible Society

THE ACCEPTANCE OF THE 1958 GUTENBERG AWARD FOR EDGAR JOHNSON GOODSPEED

To share even in a representative role in the presentation of the 1958 Gutenberg Award by the Chicago Bible Society to Edgar Johnson Goodspeed, for his distinctive and distinguished contributions to a better understanding of the Bible, is indeed a very great privilege and a very great pleasure. Our only regret is—and in this regret we all intensely share—is that Professor Goodspeed himself is not with us here this evening to receive this eminent award in person.

The name of the Chicago Bible Society puts vividly before our minds the world-wide work of the great Bible societies—American and British and Scottish and Netherlandish and Continental—in the translation and circulation of the biblical literatures, a work for public education and for advancement in culture and religion that is unparalleled in scope and is exemplary in motivation.

The name of Johann Gutenberg speaks to us of the first European printings from

movable types cast in molds, a half-millennium ago, with all that the invention of printing came to mean for the demise of medievalism and the emergence of modernism, for renaissance in culture and for reformation of religion, and for the printing of the Bible, earlier in the magnificent Latin incunabula, and later in vernacular translations in the languages of the peoples.

The name of Edgar Johnson Goodspeed, the Ernest DeWitt Burton Distinguished Service Professor Emeritus of Biblical and Patristic Greek at the University of Chicago—all that is his full academic title—typifies for us the most significant contributions of American scholarship to the stable advancement of biblical studies, in the discovery and collation and publication of biblical manuscripts, in the translation of biblical writings from the original languages, in illuminating manuals of literary introduction, in the rigorous practice of textual criticism, and in history-making interpretations of specific books.

Through six strenuous years of graduate study at the new University of Chicago in the nineties of the last century, young Mr. Goodspeed laid the soundest of sure foundations for scholarly work in biblical research. When the new University first opened its doors in 1892 he matriculated there for advanced work in Semitics and Old Testament under the guidance of President William Rainey Harper himself. Within a year his scholarly interest had definitely shifted to New Testament and Patristic Greek, and there it continued to be focused. Accordingly, Ernest DeWitt Burton, who decades later succeeded Mr. Harper in the University presidency, became his chief mentor.

A most timely concern and specialization of this period was concentration on Hellenistic papyri and Greek papyrology. Egyptologist James Henry Breasted was initially responsible for that. He introduced Mr. Goodspeed to the well-known Ayer Mathematical Papyrus of the Field Museum in Chicago and suggested that he publish it. The immediate result was that this impecunious graduate student became the first collector and investigator of Hellenistic papyri on our side of the Atlantic, actually the first serious papyrologist to be matured in America. The Goodspeed papyrus collection, now the prized property of the University, is one of the prime collections of such documents in our country. The significance of all this for Mr. Goodspeed's New Testament studies lies in the circumstance that the Greek diction of these papyri is exactly the everyday common-speech Greek in which the New Testament itself came to be written.

Another distinctive Goodspeed manuscript interest emerged at this time: for the discovery and investigation and publication of manuscripts of the Greek New Testament itself. It came about in this way. In the mid-nineties Caspar Rene Gregory of Leipzig was visiting professor at the University of Chicago. He discovered on the North Side of Chicago, in the family of a Greek native to Thera, a fifteenth-century manuscript of the Four Gospels in Greek. This codex, acquired by the University for $20.00, became the cornerstone of its superlative collection of New Testament manu-

scripts, today one of the most important in all America. The incident fired young Mr. Goodspeed with the colossal ambition to locate all the manuscripts of the Greek New Testament he could find in Canada and the United States, to catalogue and collate and publish them all. In model fashion he started to accomplish all that and no less. By way of net result the New Testament Department at the University has been for sixty years and more the primary locus for New Testament manuscript study between the Atlantic and the Pacific oceans. Vast projects currently going forward in this area of effort, that owe their inception ultimately to the impetus of Professor Goodspeed, include the sumptuous International Greek New Testament Manuscript Project, captioned by President Colwell of Southern California, and the American Bible Society's own very promising proposal for a new edition of the Greek New Testament.

With all the basic discipline Mr. Goodspeed had given himself in linguistics and philology and manuscript study and textual criticism, it was simply inevitable that sooner or later he would essay to do a translation of the Greek New Testament. How vividly one remembers the decisive New Testament Club meeting of February 23, 1920! The topic of the meeting posed the question: "What is the best translation of the New Testament today?" Professor Goodspeed was the speaker. Roundly and zestfully, he affirmed that there were no really adequate and accurate English translations of the New Testament in existence and use at the time, though certain current modern-speech translations were pointing in a more promising direction. In the discussion that followed one of his colleagues, half in jest, half in earnest, proposed that Mr. Goodspeed himself do a new translation of the New Testament and thus demonstrate how it ought to be done. The next day, standing beside one of Mr. Breasted's mummy cases in old Haskell Hall, Mr. Goodspeed inquired concernedly: "Do you really think that there is a place for a new translation of the New Testament?" The reply was, and surely it must have been inspired: "Yes! There undoubtedly is a place for a new translation, provided only that it is an American translation!"

Three years later, in 1923, the New Goodspeed translation was published. An American translation it was, both in exact title and in actual fact: *The New Testament: An American Translation.* This was the distinguishing characteristic of the new version. It was rendered throughout in clear, vigorous American English —the sort of English that you and I think and talk and understand. In diction this was the very best contemporary equivalent that Mr. Goodspeed could devise for the common-speech Greek of the first century in which the New Testament books were originally composed. A discriminating reviewer of the Goodspeed version said of it in the *New Republic:* "This translation deserves to take its place as a standard of English prose as we speak it today."

Now are you prepared to canvass with me the enlarging series of American translations that immediately followed in continuous sequence? Next came J. M. P.

Smith's *The Old Testament: An American Translation,* done in the same general modern-speech manner. Then Professor Goodspeed himself provided *The Apocrypha: An American Translation* (1938) and later *The Apostolic Fathers: An American Translation* (1950). Immediately that *The Apocrypha* appeared it was combined with the Smith Old Testament and the Goodspeed New Testament to constitute *The Complete Bible: An American Translation* (1939), the feature of completeness being that it united Old Testament and New Testament and Intertestamental books snugly together between a single pair of covers. When it appeared, this *Complete Bible* was the up-to-date capstone for the structure of modern-speech biblical translations in America. So it continues to serve for our convenience today. Nor should we forget the Smith-Goodspeed *Short Bible* and *The Junior Bible,* the latter inscribed "To Cornelia, Sarah, and Priscilla," both of them neatly done in *American Translation.* Thus we have at hand a complete biblical library, done in American translation, and adapted to use by older and younger students of religion alike.

The conscientious translator of works rated as classical thereby renders himself responsible for providing his students with attractive and informing manuals of introduction to the works he has translated. This is a scholarly responsibility that E. J. Goodspeed has never shirked. Instead, the nexus of problems, historical and documentary and psychological and ideational, involved typically in a work of introduction, seems to have peculiar enchantment for this translator's mind. Accordingly, across the decades Professor Goodspeed has made himself a premier among scholarly biblical introductionists. It is a fact not too widely known that Edgar Goodspeed is inordinately fond of detective stories and wild whodunits generally. Indeed he himself has authored a very suspect mystery story, *The Curse in the Colophon,* that is actually a cryptobiography of the Chicago New Testament Department under his own chairmanship. We are suggesting that this detective strain in the Goodspeed mentality may be one of the very reasons why he is such a fascinating writer of entrancing biblical introductions. Their titles you already know from the list of "American" translations of biblical sections: *The Story of the New Testament* (1916), *The Story of the Bible* (1936), *The Story of the Apocrypha* (1939), and the magisterial *History of Early Christian Literature* (1942). Mr. Goodspeed crowned his career as a member of the Chicago faculty by publishing a full-length *Introduction to the New Testament* (1937). It epitomizes much that was best and most characteristic in his New Testament work. On the dedication page he listed the names of the graduate students who achieved doctorates under his chairmanship. Forty-nine names—just one short of fifty—were there printed. These were the happy ones who knew best Edgar Johnson Goodspeed as biblical introductionist.

We have concentrated so very closely on Professor Goodspeed's work as translator and introductionist that we have given no impression at all of the tremendous scope and the infinite variety of his

EDGAR JOHNSON GOODSPEED

Ernest D Burton Distinguished Service Professor Emeritus of Biblical and Patristic Greek, Divinity School University of Chicago

total scholarly productivity. We have said nothing about his Gospel harmonies in Greek and English, or his indexes of Patristic writings; his biographies of Jesus and of Paul and of the Twelve, or his own charming autobiography; his epochal interpretations of particular books such as Ephesians, or his historical constructs from early Christian literature and tradition; his addresses and sermons, or his essays informal and critical. All these vastly significant and useful productions we have left unspecified.

Professor Goodspeed has said that the productive scholar should publish at least one book review a week, at least one scholarly monograph a month, and at least one major book a year. Since his own retirement from the University some twenty years ago his own record in book production has even excelled his own stated ideal and standard. Through twenty years in "retirement" he has produced some two dozen learned books. His full bibliography to date shows that he has published as sole author sixty-four volumes altogether and that he has co-operated with others to produce sixteen additional collaborative works. He has authored one hundred and eighty-nine major articles and unnumbered book reviews. You may be entirely sure that, as this summary list is being read, it is already being outdated!

Friends of the Chicago Bible Society, these are a few of the reasons why it is a special honor to receive the 1958 Gutenberg Award on behalf of Edgar Johnson Goodspeed.

HAROLD R. WILLOUGHBY

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO
ANNOUNCES THE ESTABLISHMENT OF THE

EDGAR JOHNSON GOODSPEED PROFESSORSHIP OF NEW TESTAMENT STUDIES

In recognition of his numerous achievements, his significant and long-standing contributions to the study of biblical manuscripts and Christian origins, we announce our intention to establish the Goodspeed Chair of New Testament Studies.

This Chair will carry on the heritage that is uniquely a part of the University of Chicago. Careful and imaginative scholarship are the features which characterize the work of Dr. Goodspeed. This professorship would encourage the continuation of such scholarship.

Today's world challenges religion. We are in need of leadership in every phase of our society which can come only from sound biblical study and scholarship. This task of relating religion and culture is a present-day concern. The Goodspeed professorship will make this study distinguished and relevant, even as the man and his work, whom we honor.

The establishment of this professorship is an important feature of the Federated Theological Faculty Development Campaign, in which the Divinity School is presently co-operating. There are

stated concerns for Improvement of Theological Education, Research Projects, and Over-All Faculty Development. The Edgar Johnson Goodspeed Professorship fulfils many of these Campaign objectives.

The initial contributions for the Goodspeed Chair have come from individuals, foundations, and alumni. There have been many inquiries expressing interest in this professorship. If you wish to have more information concerning the F.T.F. Campaign please write to:

MR. JAMES W. FOUKE
Assistant to the Dean
The Divinity School
University of Chicago
Chicago 37, Illinois

FACULTY NEWS

MIRCEA ELIADE, Professor of the History of Religions, spent July in Paris doing research on Musée de l'Homme, Bibliothèque Nationale. Professor Eliade will lecture at the *Eranos* meeting in Ascona, Switzerland, from August 10 to 20, and in September he will attend the International Congress for the History of Religions being held in Tokyo. He will also be doing research in Tokyo and in Kyoto, Japan.

SEWARD HILTNER, Professor of Pastoral Theology, has been granted a Fulbright Award to go to New Zealand for one year as a research scholar in pastoral counseling. Mr. Hiltner expects to spend about six weeks at each of the major centers where there are graduate departments of psychology and graduate schools of theology.

JOSEPH M. KITAGAWA, Assistant Professor of the History of Religions, has been granted the period from Spring, 1958, to Winter, 1959, for a full-time research project in Japan. One of Professor Kitagawa's objectives is to acquaint himself with recent scholarship in the field of Buddhism and the history of religions and to promote the cause of scholarly cooperation between Western and Asiatic scholars and between Buddhists and non-Buddhists. He has been asked to read a paper at the Ninth International Congress for the History of Religions to be held in Tokyo in September.

J. COERT RYLAARSDAM, Professor of Old Testament Theology, gave the commencement address at Central College, Pella, Iowa, on June 2.

JOSEPH SITTLER, Professor of Theology, has been appointed to the UCC-USA Commission on Religion and the Mass Media. Not as a part of this duty, but by independent request of CBS, he appeared on the program, "The Winner," on July 6, to give interpretive comment upon a twenty-minute dramatic presentation of a domestic moral problem. In June, Professor Sittler gave addresses at Cornell University and at Aurora College.

GRANGER E. WESTBERG, Associate Professor of Religion and Health, will go to Sweden in August to acquaint himself

with those in the medical field who are interested in the interrelationship of religion and medicine, particularly psychiatry.

HENRY NELSON WIEMAN, Professor Emeritus of Christian Theology, has recently had his latest book, *Man's Ultimate Commitment,* published by Southern Illinois University Press, Carbondale, Illinois.

ALUMNI NEWS

ALLEN BASSETT, '30, having been a missionary to Thailand for forty years, has retired to his home in Alameda, California.

CHARLES S. BRADEN, Ph.D. '26, had his book, *Christian Science Today,* published by the Southern Methodist University Press in June, 1958. Although it has not yet appeared, Mr. Braden has edited the section on the "History of Religions" for the volume, *A Guide to Historical Literature,* being published this year by the American Historical Association.

DAVID C. CASTO, B.D. '57, was ordained to the diaconate on May 30, 1958, at Trinity Cathedral, Cleveland, Ohio. The Right Reverend Nelson M. Burroughs, Bishop of Ohio, officiated. Mr. Casto is now serving as curate at the Church of the Ascension, Lakewood, Ohio.

CHARLES G. CHAKERIAN, M.A. '29, is presently serving as professor and chairman of the Department of Church and Community, McCormick Theological Seminary, Chicago. He has recently organized joint programs of religion and social work between McCormick and the School of Social Service Administration, University of Chicago, and between Hartford Seminary Foundation and the School of Social Work, University of Connecticut.

CHARLES A. CLARK, Ph.D. '29, has recently celebrated his eightieth birthday. The May, 1958, issue of the *Presbyterian Review,* a newspaper published by the Oklahoma Synod in Oklahoma City, Oklahoma, states that Dr. Clark has served as a foreign missionary in Korea for forty-four years, thirteen years as a home missionary. During his years in Korea, he wrote forty-two books in Korean, half of them unabridged Bible commentaries, seven books in English, and two that were later translated into Spanish by his son for use in the mission field in Colombia—fifty-one books in all. At present Dr. Clark is serving the Park Hill Church, in Arkansas Valley Presbytery, and the Chouteau Presbyterian Church, in Tulsa Presbytery. The Synod of Oklahoma is fortunate to have had him as one of its ministers. It has profited from his deep Christian faith and his rich experiences.

ROBERT C. COBURN, B.D. '54, received his Ph.D. in Philosophy from Harvard University in June and was appointed instructor in philosophy at Ohio State University. He is also a recently elected Fellow of the National Council on Religion in Higher Education.

CLAUDE D. DICKS, Ph.D. '47, has received an appointment as head of the Department of Religion at Parsons College, Fairfield, Iowa.

MARTIN L. DOLBEER, M.A. '29, after thirty-two years in the India mission field, is now serving as college chaplain and assistant professor in philosophy and theology at Thiel College, Greenville, Pennsylvania.

HUGH W. GHORMLEY, SR., '31–'32, who has been serving with the American University of Beirut, Lebanon, returned to the United States in May.

HERBERT W. HINES, Ph.D. '22, will retire from the presidency of Rocky Mountain College, Billings, Montana, after seven years of successful service.

CLARENCE W. KEMPER, B.D. '12, has written an article, "The Place of Interim Pastoral Ministry," for the May, 1958, issue of *Tomorrow,* an American Baptist Convention publication. Mr. Kemper has given the last nine years to interim pastoral service and has served as acting president of Alderson-Broaddus College, Philippi, West Virginia.

G. L. MESSENGER, M.A. '39, has been elected to the presidency of the 1959 Oklahoma Convention of Christian Churches.

WILLIAM H. NEERIEMER, '50, has accepted a call to the pastorate of the Ninth Street Christian Church of Logansport, Indiana, beginning August 3, 1958.

MARY FRANCES MORRIS NEIDORF, M.A. '56, announces the birth of a son, David Everett, born August 30, 1957.

PAUL C. NYHOLM, Ph.D. '52, now a professor of church history and missions at Wartburg Theological Seminary, recently gave three guest lectures at the Theological Seminary, Capital University, Columbus, Ohio.

DONALD D. PARKER, Ph.D. '36, informs us that he is now the head of the Department of History and Political Science, South Dakota State College, Brookings, and that he is writing a book on "Religion on the Frontier as Lincoln Knew It."

RICHARD M. POPE, Ph.D. '55, has been appointed professor of church history at the College of the Bible, Lexington, Kentucky, where he will begin his work in the Autumn Quarter.

WALLACE POTEAT, '47–'48, has been called to the associate pastorate of the First Baptist Church, Flint, Michigan.

HAROLD K. SHELLEY, B.D. '45, is now the executive secretary and regional director of the Southern New England Unitarian Council, Inc. He assumed this post last October.

HUSTON SMITH, Ph.D. '45, will assume his post as professor of philosophy at Massachusetts Institute of Technology, Cambridge, in September, 1958. His book, *The Religions of Man,* was published by Harper and Brothers last February.

WALTER E. STUERMANN, Ph.D. '50, is continuing to contribute to *ETC: Review of General Semantics.* His most recent item is a translation from Italian of Francesco Barone's "La Semantica generale."

Sprachforum (Bonn) plans to print several articles on logic and language in the near future.

Samuel Enoch Stumpf, Ph.D. '48, who is chairman of the Department of Philosophy, Vanderbilt University, will spend the year 1958–59 at Oxford, England, doing research and writing in the field of the philosophy and theology of law. His article, "Theology and Jurisprudence," appeared in the *Christian Scholar,* September, 1957, and in the *Vanderbilt Law Review,* Volume X (1957). "Freedom To Learn," a chapter in *Free Man and His Government* ("Studies in Jurisprudence"), was published by Southern Methodist University Press in 1958.

Richard W. Taylor, '50–'53, has been appointed director of the Christian Retreat and Study Centre, Rajpur, India. The Centre is the North India outlet for certain study programs of the World Council of Churches, the International Missionary Council, and the new Christian Institute for the Study of Religion and Society, Bangalore.

Frank D. Travis, '27, has accepted a call to the pastorate of the First Presbyterian Church of Plainview, Texas.

Paul G. Wassenich, B.D. '39, associate professor of undergraduate religion at Texas State University, was named the university's outstanding professor of the year at their annual Student Center Awards Banquet. Dr. Wassenich was selected on the basis of outstanding contribution to university life.

Clyde E. Weaver, '53, has recently been appointed to the position of associate executive secretary, Department of Social Welfare, Church Federation of Greater Chicago. In May, 1958, he was elected to the Board of Trustees of Bethany Hospital, Chicago.

Andrew R. E. Wyant, B.D. '97, celebrated his ninety-first birthday on May 20. On that day he was the guest of the Chicago Medical Association and was awarded his fifty-year medical service pin.

Edward K. Ziegler, '46, is now the pastor of Williamson Road Church of the Brethren, Roanoke, Virginia. He has recently completed a manuscript on the role and training of the rural pastor for the Agricultural Mission which is to be published in the fall, 1958.

In Memoriam

Albert George Parker, Ph.D. '29, died of a heart attack on March 22, 1958, at Madison, Indiana. Since 1929 he had been president of Hanover College, Hanover, Indiana, and was due to retire at the end of the present school year, June, 1958.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name ..... Address .....
U. of C. degrees ..... Year .....
Other degrees ..... Institutions ..... Year .....
Mailing address .....
New pastorate or other position .....
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Book published .....
Election to position of honor or responsibility .....
Interesting project recently accomplished .....
Any other information of interest .....
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